

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVII, NO. 37

KINGDOM BRIEFS

Brother T. W. Green, of Hattiesburg, reports a meeting at Richburg, resulting in the organization of a church with eighteen members.

The most liberal gift to the Education Commission in the present campaign is that of Mrs. L. E. Bobo, of Lyon, \$1,000 cash. Brother Farr is greatly encouraged.

Our sympathy is with Dr. T. J. Shipman, of Meridian, in the loss of his father who died on the 25th of August, at Burkeville, Va. He has been for many years one of the noblest ministers in the Old Dominion.

Poor Memphis! The good people have made a strenuous fight against the saloon and now just as they had hoped for success, a bar has sprung up in the middle of the river. But this time it is not so bad as it is only a sand-bar.

During the Columbus Association we were entertained in the hospitable home of Pastor J. L. Vipperman. In his study we read this card and take it as his production, "The practical Bible of the average person is the excogitations of a diseased imagination and the dictates of a depraved and misdirected conscience." We judge this means the substitution of the desires of man for the will of God.

It may not be according to the proprieties to tell all you know, but we met a deacon on the train the other day who said his pastor had resigned, and then he went on to speak of the sensible way in which he did it; no sting, nothing rancorous, but sweet and considerate, with an evident desire to leave a good taste in everybody's mouth, and to leave the church in good condition. But then the pastor's name is — Solomon. This is a time when one's good sense and religion are tested.

The initiative as well as the referendum belongs to a Baptist church as its inherent right and it is a point that ought to be and generally is jealously guarded. Some recent innovations among us tend to indicate that this right of Baptist churches is being violated. Occasionally, for example, in the reception of members, the preacher will put a motion to receive them when no motion has been made. There is no justification in parliamentary law nor in the democratic principles of Baptists for such a step. Convenience or hurry has gotten other churches into their fateful errors and it will do the same for Baptists. Recently a pastor received some members into a church or said he did "without the formality of a motion." No chance was given the church to vote on it, but silence gave consent. That may do for Methodists, but it is a bad day for Baptists when the church has no voice in it. One pastor is reported to have said recently that he does not ask the church whether they will receive a candidate for baptism. He decides that himself and only asks the church if they will receive the person into their fellowship after baptism. This is traveling fast—but in what direction?

It does not become the people of Ohio to throw stones at Georgia because of the Frank murder. They ought to remember that similar things have occurred in their own state. Let them recall what occurred at New Richmond, thirty years ago; what occurred at Oxford and at Springfield. Let them recall Washington, C. H. and Newark. Then let them recall the Cincinnati riots of thirty-one years ago. It can be said truthfully that hardly less than fifty persons have been killed by mobs in Ohio during the past forty years, and not a dozen of the participants have been brought to justice. In the family of this writer is a young woman who is here only because of flight from Springfield when the negroes were killed in large numbers, and others scared until they fled the city. No, it does not become Ohio to point the finger of scorn towards Georgia. Let him who is without sin cast the first stone. "He who comes into court must have clean hands." It should not be forgotten that immediately after the murder of Mary Phagan, the ablest lawyers of Atlanta, or of the State, were employed to defend Frank, even before he had been accused, and that as soon as it became evident that the late governor (Slaton) would be elected to the high office, he was received to membership in the law firm which was engaged for Frank's defense with untold thousands of dollars behind (or before) it. Of that firm the governor was a member when he commuted the sentence of the murderer. It is well understood that money for the defense of Frank was raised in New York and other cities, and that it was determined by men of great wealth that he should never be hanged for his crime. How much money was invested in lawyers and court fees may not be known, but there is no doubt that the law firm of which the governor was a member received large pay for its services. These facts had much to do with the action of the mob.—Journal and Messenger.

One of our pastors tells of going one night to hear another white pastor preach to a congregation of negroes. The preacher took a good text and began elaborate explanations and amplifications. He had proceeded for some time in this way amid ominous quietude, when a sister near the front, unable to stand it any longer, broke in with, "Tell about Jesus." He must have profited by the admonition, for today he is one of the most successful pastors in the South. There are others! As the Scotch woman said, "Speak a gude word for Jesus."

A frequent saying among Burmans who have come to believe in Christ, but who hesitate to take the final step, is, "If I become a Christian my old friends would not attend my funeral!" and a heathen Burman always looks forward to his funeral as the one time in his "life" when he shall "lead the procession."—Ex.

Rev. N. A. Edmonson gives up the work at New Hebron and nearby churches to take charge of the churches at Utica and Hermanville.

Rev. Robt. Russell has become pastor at Magee, resigning at Lucedale.

Rev. R. H. Tandy, former pastor at Hazlehurst, is now located at Russellville, Ky., and becomes financial agent for Bethel College.

If the editor is not at your association, be sure to see that a word is spoken for The Record and that a brief report of the meeting is sent in for publication.

Prof. Eby, in his recent book on Christian education, says that the denominational colleges with less than half the students that state schools have yet produce more than four times as many prominent men. There's a reason.

A sensible and observant brother remarked with sorrow recently that many people were bringing their butter and eggs to town and trading it off for snuff and tobacco. "What fools these mortals be." There is no more nourishing food than butter and eggs and nothing more worthless than snuff and tobacco.

All the scoldings that Georgia has gotten for the lynching of Leo Frank reminds us of the Scripture, "Think not that those on whom the tower of Siloam fell are sinners above all the others." There are precious few states in this Union that have not sins of this sort at their doors. We are all miserable sinners and need to put our hand on our lips.

Peace hath its victories no less than war, is again illustrated in the successful insistence of President Wilson that the Germans shall not destroy without warning ocean liners without giving passengers a chance for their lives. It was a contention which every fair-minded man and nation must have regarded as just and right, but which our government alone was in position to insist upon. No more liners will be torpedoed unless they resist or try to escape, according to assurances from Germany.

Whatever may be said of the rationalism, skepticism and what seems to us bold heathenism among the intellectual and military castes of Germany, the emperor seems to have a very real sense of God and faith in His power. He looks to Him for strength, and gives thanks to Him for victory. Something of Stonewall Jackson's faith as well as his fighting genius, has found its way into the German leaders. This war is a great winnowing process. His fan is in His hand and He will thoroughly cleanse His threshing floor. He will thresh the nations and beat them small as the dust. Doubtless there is much in all the nations that needs to be purged out and they are going through the terrible crucible of fire and many will be doubtless humbled before God before His wrath has consumed all the dross of the nations. "For all this His anger is not turned away but His hand is stretched out still." In our land we have been mercifully spared the dreadful scourge. We ought to humble ourselves before Him in deep gratitude.

CONTRIBUTED ARTICLES

THE MEANING OF "SEEK FIRST THE KINGDOM OF GOD."

E. L. Wesson.

You will find Christ's instructions on this line in Matthew 6:33, and in Luke 12:31. Notice, please, that in both places the message was addressed to disciples. Others may have been present but the disciples were addressed. You will also notice that when Jesus used the words He was not talking about salvation but about service, and the things of this life—food and raiment. While it is right to urge sinners to seek first of all to be admitted into the kingdom of God, our Lord was not talking about that. I fear that we, by using this text to exhort children and sinners to seek to be admitted into the kingdom, have caused many to utterly fail to ever see the real lessons of the text.

Our Lord was teaching the disciples not to worry. "Take no thought" really means "don't worry." It does not mean not to study how to provide, but to serve God first, then do the best you can in the affairs of life, and then be easy. If this lesson could be really learned, thousands who are now nervous wrecks would be strong men and women, living to the glory of God.

Work never hurt anybody, but worry has put many in asylums and thousands in premature graves. Worry has also made of many homes, that should have been places of happiness, little torments. The teaching is, do your best for God's kingdom first, then do your best for self, then don't worry, for all needs things shall be added unto you. "Don't worry" is the real lesson of the text. Christ does not mean to teach us to be idle or indifferent. Not that. He means to teach the fact that he who puts the interests of the kingdom of God first all the time and then does his duty by his own, shall never really lack the needs of life. He tells of the birds which are provided their food—but they have to gather it. He tells of the lilies which bloom in beauty without toil—but they have to drink in the sunshine and air, and draw substance from the earth. The point is not don't work, but don't worry.

Now consider the text: "Seek first the kingdom of God and His righteousness, and all these things (food and raiment, etc.) shall be added unto you." That means, let every disciple put God's kingdom with its interests first, and personal interests second. Do first the full duty to the kingdom of God, whatever may seem to be personal needs and demands, or pleasures, then do the full duty to personal interests, being careful to keep each in the order given, and God will bless and provide all temporal needs. This text is just as true as "Believe on the Lord Jesus Christ and thou shalt be saved."

We have largely missed the true lesson by using the text as a plea to sinners to become

Christians. The sinner should seek salvation. God promises to be found when sought for with all the heart. When the sinner believes God translates him into the kingdom (Col. 1:13). Then it is that this text appeals to him to seek first the interests of the kingdom. That is, never let anything get before the interests of God's kingdom. Nothing whatever, friends nor foes, toil nor rest, sorrow nor pleasure—nothing whatever. Our business is never equal to the interests of the kingdom of God. Neither do our interests and the interests of His kingdom ever conflict. They may seem to, but they do not. Their seeming to conflict may be God's way of testing us to show to ourselves whether or not we have faith enough in His Word to put His kingdom interests first. Of course we must use judgment as to the things which are for the interests of God's kingdom. It may sometimes be that things connected with the kingdom's interests may be exceedingly pleasant to us and we might be tempted to do those things for our pleasure in doing them and not for the kingdom's sake, and say to ourselves I must put the kingdom first, when really it was self we were putting first. This is especially true in attending great religious gatherings, when the kingdom interests at home need us there, or when our own personal work need our time and labor. Our Lord did not mean to make of us religious gadabouts, spurning on others for the kingdom's sake. I have thought that some so interpret this text. Nothing that I do is for the interest of the kingdom unless the kingdom needs that thing. This is a needed point in this study.

This will require sacrifice; for the needs of the kingdom will often require the sacrifice of personal pleasures. Every nation requires of its subjects that they hold national honor, national needs and national demands, before personal interests. If the United States should demand it, I should have to, and I would, leave my own interests and if need be give up my life for the interests of the government. That puts the United States before my own family interests. So it is with the interests of God's kingdom. I am a subject of the kingdom of God. I have been translated into it. Consequently I must put it first or be disloyal to my King. Would to God that all could see this fact clearly.

If we just really believed this text, how easy it would be for us to turn loose of our own interests and give ourselves to the interests of the kingdom of our God. Not believing what Jesus says to us here is, in my judgment, the real cause of most of the poverty among the people of God. We do not believe, therefore, we do not do as directed; consequently we fail to get the temporal blessings promised. God never intended for His children to be poverty-stricken. This is positively according to His Word. He has

said, "Honor the Lord with thy substance and the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9-10.) He wants all to be blessed, but God must come first. God has given full instruction as to what and how to do, and to do His way is to be blessed; but to disregard His way is to invite suffering. He knows what is best, therefore, has told us how to do. The text contains both instruction and a positive promise. First, God's interests, then our own, and His blessings shall come to us. But self first dishonors both God, the Father, and the Son, therefore, it would be wrong for God to bless.

If any one leaves off going to church or supporting the interests of the church to which he belongs, for self-ends or pleasure, God's kingdom is not put first by him, and he has no right to claim the promise of this text. I have been preaching thirty-seven years and I have never yet seen a single person—man or woman—who sought the interests of God's kingdom first, before business before ease, before pleasure, who was not both industrious and blessed. Every one I have ever had to help as charity has been of that class who feel that they cannot take time to attend to the interests of the kingdom because they "have to make a living," or to that trifling class who do nothing for either God or self. I have helped others in afflictions, but not because they could not provide for self. We hear people say, "I am just too poor to give anything; it takes all I can get to live." To such Jesus would say in this text: If you will give to God first, and then do your duty by your own, you will not be so poor. Were I seemingly going to starve to death, and the interests of God's kingdom called for what little I had, I firmly believe that if I would give to the needs of the kingdom first God would take care of me. We have Scriptures for this in the case of the poor widow who fed Elijah. (I Kings 17:9-16.) That poor woman was going to cook her last bread and the servant of God said, "Make me a little cake first." Then he told her what God had said and she went and did as directed, and the meal and the oil kept coming into the barrel and the cruse till the famine ended. That is exactly the same idea as our text. The interests of God's kingdom first, then our own, and He will provide. Our financial suffering comes largely from our disobedience to this injunction. Let us put God first in everything and trust Him for our needs. He cannot lie.

The Lincoln County Baptist Sunday School Convention held its sixth annual meeting Saturday and Sunday with Clear Branch church. We could be present only on Saturday. A good program was prepared and the people of the Clear Branch church were bountiful in hospitality. Brother L. S. Montgomery is the president and Brother B. E. Tutton, pastor of the church. Some good addresses and papers on Saturday made a helpful session. A large crowd was expected on Sunday.

TWO TEXAS BAPTIST INSTITUTIONS.

I wish the editor would allow me to say a few words concerning two Texas Baptist institutions which are not duplicated in other states. I begin with the Southwestern Baptist Theological Seminary at Fort Worth, L. R. Scarborough, president. Until quite recently, I was connected with the seminary, first as president of the board of trustees and then as teacher, from its founding. It has had a greater growth than any Baptist seminary in the history of the denomination. This is to be attributed, first, to the fact that it is where a seminary is greatly needed, and, second, there is a great spirit in and around the school. The faculty is a body of strong, growing men. The dominant spirit in the school is aggressive, along all New Testament lines. The spirit of evangelism makes everything warm and the line-up for New Testament doctrines is as straight as one could wish.

I would not, and do not, depreciate other schools when I say that there are excellent advantages at Fort Worth. For many students the climate will prove unusually good, and the noble spirit of sacrifice dominant everywhere will be healthy for any student.

I turn now to speak of Baylor College of Medicine, Dallas, Dr. E. H. Cary, dean. This institution is owned and operated by the Baptists of Texas in connection with the Texas Baptist Memorial Sanitarium. I am sure that it offers very special advantages to young men wishing to take a medical course. It is not large like some of the older institutions and the students get special attention. They have admirable clinical advantages. The atmosphere is as wholesome as can be found anywhere. An ordinary Sunday School is not more orderly. The close contact with the nurses' training school of the great sanitarium is highly beneficial. There is nothing of the rowdiness that people have so long associated with medical schools. The whole plant stands at a cost of some \$600,000, and is by far the finest in the Southwest. It has attracted a very able body of surgeons and physicians who give particular attention to medical students.

Of course, the training school for nurses is another feature of the situation. I venture to suggest that if brethren who read this article know of any young men who are to go off to get medical training, that they call their attention to this school. We are here training young men for work on the foreign field, and nurses also. I think this an advance step for Baptists.

J. B. GAMBRELL.

Many of us are glad to know that Miss Fannie E. S. Heck left behind her a book called "Everyday Gladness." It was published about the time of her death. The price is fifty cents, postage five cents. The book may be gotten from The Baptist Record, Jackson, Miss.

The fifth session of the Southern Sociological Congress will be held in New Orleans, March 27-30, 1916.

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THREE BOOKS THAT COUNT.

The Sunday School Board has published three new books, as follows:

Pastoral Epistles (commentary on the epistles of Timothy and Titus). J. P. Green, D. D.; 12mo.; pp. 210; cloth, 75c.

Old Testament Studies (Genesis to Malachi). P. E. Burroughs, D. D.; 12mo.; pp. 256; cloth, 50c; paper, 35c.

Studies in the New Testament (Matthew to Revelation). A. T. Robertson, D. D.; 12mo.; pp. 284; cloth, 50c; paper, 35c.

These books with their several authors speak each one for itself far better than any word I can write in their behalf. Indeed I do not see how they could be better; each one in its own sphere and for the purpose its author had in view.

The commentary is the fourth in the Convention Series being published by the Sunday School Board. The others are "The Gospel of Mark," Dr. J. J. Taylor, "Ephesians and Colossians," Dr. E. Y. Mullins, and "Romans," Dr. E. C. Dargan. These are all exceptionally high grade works and "Pastoral Epistles" will take rank with them as a worthy companion. Dr. Green's rich pastoral experience and dealing with people as president of William Jewell College, with his known common sense, his godliness of character and life, give him great fitness for this work.

"Old Testament Studies" will take its place in our Normal Course for teacher training, as optional text-book with "The Heart of the Old Testament," by Dr. J. R. Sampey. The author, as educational secretary of the Sunday School Board, is immensely popular as a teacher in our training schools, and those who have heard him in his Old Testament instruction will give his book a hearty welcome. He has shown himself a master in this new sphere of denominational life, and this book is the fruitage of his labors.

"Studies in the New Testament" is also intended for our normal course, written for that express purpose and wonderfully adapted to that service. We have not been able heretofore to have for this important place a book from a Baptist author. Dr. Robertson, so popular as a writer of books and so competent in his mastery as a teacher of the New Testament, has prepared this work at our request and has given us his best skill and the results of his ripe scholarship well recognized on both sides of the sea. It is a great addition to our normal course and will make for its enrichment, efficiency, and popularity.

J. M. FROST.

Nashville, Tenn.

All of the above books may be gotten from The Baptist Record, Jackson, Miss.

The board of ministerial education in Virginia finds itself in need of money for the first time in years. Hitherto their cry has been for men. We have always had more men than money on the hands of our board in Mississippi. A serious need is on us now as the schools will open soon.

BLUE MOUNTAIN BREEZES.

The Mississippi Heights Academy opened September first. The opening address was delivered by Prof. David E. Guyton, of Blue Mountain College. It was eloquently and admirably done. After Prof. Guyton's address, President Brown called on Mr. Lake Hays, a graduate of the academy and also a recent graduate of the State University, in both literary and law departments. Mr. Hays' address was extemporaneous, but it showed native ability, education and high ideals. Keep your eye on this young Baptist lawyer.

The academy has opened with an unusually large attendance. If the Mississippi Heights Academy is not the only school of its kind in Mississippi, those who know it best can certainly be pardoned for believing that it is the best of its kind. Its fame has spread abroad in the land and many are the promising boys who are seeking its splendid training.

The forty-third annual session of Blue Mountain College will open Wednesday, September 8th. The buildings and general equipments are in better condition than ever before; the faculty is stronger than ever before, and the prospects for a good attendance seem bright.

Pastor Whittle, of the Lowrey Memorial Baptist church, has been absent during the month of August on vacation. He returns to his work with the first Sunday in September, and we hope for an unusually good year's work in the church. The forty-four hundred-dollar organ, which is to be the gift of the alumni of the college, is in process of construction and will be installed this fall. It is being built by the Moler Organ Co., of Hagerstown, Md. The church has just installed a new steam heat plant at a cost of about twelve hundred and fifty dollars. The class of 1912 has built a new and excellent concrete walk from the college to the church.

Blue Mountain is a separate school district and the citizens, by vote, have recently increased the taxation for the public school. We are expecting the first public school in the history of Blue Mountain.

People wishing to move to an educational and religious center would do well to investigate Blue Mountain.

Cordially,
W. T. LOWREY.

The Watchman-Examiner announces a new department to be conducted by Dr. R. A. McArthur, the president of the Baptist World Alliance.

Hunter Bell, son of Rev. J. A. Bell, of Trenton, Tenn., was recently licensed to preach. The father is an exile from Mississippi.

A Latin-American Missionary Conference will be held at Panama (on the canal), February 10-20, 1916. It will be composed of representatives of various Protestant denominations.

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EDITORIAL.

ELEPHANTIASIS.

This is said to be a disease in which the body or certain parts of it become enlarged and the skin becomes coarse and thick, so that the person assumes somewhat the appearance of an elephant. It is a very serious ailment and is supposed to be practically incurable. But this is not a medical journal, and we are not here dealing with bodily afflictions but an ecclesiastical malady. Fortunately the former is of rare occurrence in our part of the world, but unfortunately the latter is exceedingly common. We are afflicted with a mania for increasing the size of everything that we have to do with. We are obsessed with the idea of bigness as if to make a thing immense in volume were to make increase of its value. Bulk is not always a measure of worth. A man who weighs 800 pounds might make a spectacle in a side show but he would be in poor plight in any work that made the world better.

We recognize this in some things, but in others we seem utterly blinded to the truth. The effort in all our work is to increase its girth. We are always figuring and looking to see who has the biggest figures. We are sorely afflicted with statisticeitis. If as much attention were given to the proper instruction of pupils in the Sunday Schools as has been given to increasing the attendance there would today be a generation of well-informed Bible readers in most of our churches. We are just fairly beginning our teacher training work and yet the disease is about to get in among our teacher training forces, for we are counting numbers here as everywhere else. We may say with Joab, "Now the Lord thy God add unto the people, how many soever they be, a hundred fold, and that the eyes of my Lord the King may see it; but why doth my Lord the King delight in this thing?" You will recall the plague that followed David's numbering the people until their ranks were thinned to his humiliation. May the Lord spare us this vanity and its punishment.

But this is only one place in which this disease of elephantiasis appears. Our churches are seeking the enlargement of their numbers more than the increase of

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righteousness. It is easier to increase the contributions to missions than to have a week of prayer for the missionaries. The figures are sometimes in danger of being manipulated to make the reports bigger than the facts warrant. Everybody from the highest to the lowest, wishes to make a fair show in the flesh. Our schools and colleges must forever show an increase in attendance and sometimes the daily papers are expected to do their lying, or statements are made that are vague and misleading.

Let us get back the ambition to do the best work with what we have and then growth in numbers will be an evidence of life and health and not an indication of disease. A million Persians may be no match for a few thousand Greeks, and three hundred men chosen of God and following a leader like Gideon may put to flight the countless host of the Midianites.

SUNFLOWER ASSOCIATION.

This body is composed of the upper Delta churches, thirty-two in number, though only twenty-five reported. There are said to be about 1,500 church members in these thirty-two churches. There were reported this year 127 baptisms, eight churches out of the twenty-five reporting none. It is probable that those not reporting had but few; \$3,744 was raised for home uses and nearly as much for outside benevolences, including the various mission objects. More than a third of the churches reporting gave nothing for State missions, but foreign and home missions fared better. The letters were read, and Brother J. A. Ousley made a digest on the board.

Devotional exercises were conducted by Brethren Farr, Cooper and Lay. The sermon was preached by Brother J. F. Measells, but as it came the second night, we regret having to miss it. Brethren Martin Ball, L. F. Gregory and Shuford were re-elected moderator, clerk, and treasurer. They excel in their line. Brother Ferguson read a good report on the W. M. U. and it received appreciative discussion.

At night the report on publications was given a favorable time and the editor did the talking. Then came a great sermon by Secretary Lawrence. The morning of the second day was given to all missions and the speaking opened up in good form being participated in by Brethren Measells, Ousley, Cooper, Gregory, Ferguson and Lawrence. Brother D. H. S. Cox, a veteran of this association, was present, as was Brother H. L. Martin, of Deer Creek. Brother W. E. Farr spoke on education the second night. This with all the program of the next day we were compelled to miss.

REV. N. R. STONE IN MISSION WORK.

The executive committee has been fortunate in securing Rev. N. R. Stone for some of his time to do special mission work this fall. He has been in the evangelistic field, for which work the Lord has specially en-

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dowed him, but finds that he can give some of his time to mission work. He will, during September and October, visit needy fields, churches that have been unable to secure pastors, and associations in South Mississippi. The first week in September he dug up out of the environs of Clyde, fifty-three Baptists, organized a church and raised money enough to build a church, and \$184 for pastor's salary. We make this announcement concerning his entrance into the mission work so that our brethren may assist him in the work he is doing, all they can.

We have been furnished a list of the names of the men who form the executive committee of the South Mississippi Baptist Encampment. They are a fine lot and can make anything go that they have a mind to. It might help to put a few women on. They have a way of putting life into anything that they take hold of. This splendid encampment might be made yet bigger if not better. Here are the men: R. L. Gillon, Gulfport; S. E. Culpepper, Bond; R. F. Bass, Collins; Webb Brame, Vicksburg; Gaines Dobbins, Gloster; O. B. Taylor, Jackson; Jno. T. Holmes, McComb; N. A. Edmonds, New Hebron; N. R. Drummond, Columbia; J. E. Miller, Leakesville; Bryan Simmons, Morton; H. C. Patterson, Clinton; C. D. Johnson, Newton; T. J. Shipman, Meridian; L. G. Gates, Laurel; J. E. Eyrd, Mt. Olive; Leon Tyrone, Prentiss; W. H. Morgan, Brookhaven; C. C. Jones, Mendenhall; W. Jacobs, Poplarville; C. C. Pugh, Hazlehurst; D. M. Russell, Magee; H. H. Webb, Moss Point; E. D. Solomon, J. T. Christian, W. L. Pack, J. L. Johnson, M. P. L. Love, T. B. Geiger, and N. R. McCullough, Hattiesburg.

The Christian Index says that the men and religion movement in Atlanta has helped to clean up the city of its segregated vice districts and other forms of crime, but when they undertook to expose the violation of the prohibition laws by clubs which sell liquor, they suddenly found the columns of the daily papers closed to them. It seems a burning shame that the daily press should side with the lawless. This is part of what The Index says: The good people of Atlanta and of Georgia have come to the parting of the ways. Free speech is denied the leading ministers and laymen of Atlanta by the daily papers, because their money cannot buy its space to expose lawlessness and sin. Brewers and liquor dealers the country over can buy all the space they want to advertise their wares, but godly men cannot have it at any price to expose the sins of the city and state, lest they hurt their material prosperity. There has never been a time like this in the history of the city of Atlanta. We submit that the denial of free speech, by refusing to sell space in which to express it, and the effort to cover up the sins of Atlanta, will hurt the city a thousand fold more than the exposure and correction of her sins."

Thursday, September 16, 1915.

DEPARTMENT OF THE CONVENTION BOARD

J. BENJAMIN LAWRENCE, Corresponding Secretary

Mission Day in the Sunday School—October 3rd.

We have sent programs for Mission Day to every Sunday School superintendent whose address could be secured. Brother Superintendent, if you have not received programs, write us immediately.

The prospects now look good for Mission Day in the Sunday School, October 3rd. Indications point to an almost universal observance of the day. No church can afford to let this opportunity pass. It is team work that counts and Baptists should develop the team movement habit.

A large number of orders have been received for the State Mission Manual, but there are yet many churches that we have not heard from. Remember, September and October are State mission months, and one of the things to be done is to study the State Mission Manual—ten cents per copy, postpaid, one dollar per dozen. One pastor ordered one hundred copies. That's going at it in the right kind of style. Let us hear from others.

Taking the State Mission Offering.

1. Take the State mission offering.
2. Take it before November first.
3. Make the offering a memorable one.
4. Try to go far beyond what you did last year.
5. Make an effort to get every member to give.
6. Raise the standard of giving. Ask for big things and thus dignify the work.
7. A host of churches are purposing to give more than they have ever given before. See that your church is enrolled in this class.
8. Have every detail of the offering well planned before taking it; the people well informed, and a mark set as a minimum. We can send you tracts for the asking.
9. Remember our work for State missions has come to a place where it bulks large. Go over in your thinking what we are doing. Two hundred and forty-five churches assisted to secure pastors, with \$22,000 appropriated for this work. This is the largest number of churches ever assisted. Two Sunday School men in the field for all of their time. Three enlistment men in the field for all of their time. Twenty churches assisted in building houses of worship. Hundreds of thousands of pages of tracts printed and distributed. This is but a slight review of the work.

10. Between now and November first will be testing time for our churches. If a church ceases to be a State missionary church it will ultimately cease to be missionary at all, and if this should come to pass, Christ's presence would be lost and its work would be vain. Every Christian must be missionary though he never goes out to preach and to teach. The mission of the church is missions. We can never establish apostolic

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churches in the world, preserving the ordinances and the doctrines of the New Testament without the missionary spirit.

11. Send your offerings in as soon as possible. But be sure to get them in before November first, for our books close October 31. Be prompt, enthusiastic, loyal and faithful in this matter for herein does Christ test His churches.

MISSISSIPPI BAPTIST HOSPITAL.

Very little has been heard from this institution for the past several months, but it has been quietly and faithfully doing its duty.

Within the past ten months the hospital has cared for 422 patients, which is forty-five more than were cared for during the past conventional year. Nearly one-half of this total were either charity or part charity. Of the 422, seventy were children, thirty of whom were cared for without charge.

Many interesting experiences could be recited if we dared to take up the space.

The New Building.

The new building which was opened to patients about the first of last December, is one of the very best and most modern in the South. It is built of brick and reinforced concrete, making it both fireproof and sanitary. It is three stories high and will accommodate about fifty patients.

Finances.

By the practice of rigid economy and good business judgment, the hospital is paying its expenses, and is also paying some on equipment. The returns from the subscriptions are not so good.

Many subscriptions due before January first, 1915 have not been paid. Quite a number of these were given by men and women who are able to pay, but who have just overlooked and forgotten it. Because of this, the trustees have been and are still embarrassed. At least \$7,000 must be realized on these subscriptions and by voluntary contributions by the first of January next, if the embarrassment is not to become more acute.

The Convention Recommendations.

The last convention adopted the hospital report in which was incorporated two recommendations. The first was that the hospitals should be put on the regular schedule of collections, and the second was that Mississippi Baptists endeavor to raise \$10,000 for the two institutions during this conventional year. So far, it seems that very little consideration has been given to these recommendations, but where they have been considered good has been accomplished. Would it be asking too much of every one who attended the convention at Oxford last November, that an effort be made to secure a cash contribution on their fields between this and the next convention?

A Temporary Arrangement.

Having failed to secure a permanent superintendent, the board of trustees have asked the writer to undertake the task of attending some of the associations and also to collect the subscriptions now due and those

falling due between this and next January.

This I must do in connection with my church work and I plead for the prayers, sympathy and co-operation of the brotherhood.

Make all remittances for the building fund to me at Morton.

Yours in the work,

BRYAN SIMMONS.

MISSISSIPPI WOMAN'S COLLEGE.

At this writing (September 11) we have already received more room fees than we had at the beginning of last session. They are coming in every day, and we feel encouraged to believe that we will open with the largest number we have ever had at an opening.

Our faculty has been enlarged by the addition of Miss Laura C. Peters as violin teacher. Miss Peters is a violin graduate of the Cincinnati Conservatory, has taught there and in the Lafayette Conservatory, and is a chautauqua artist of high rank.

J. L. JOHNSON.

Hattiesburg, Miss.

CLARKE MEMORIAL COLLEGE.

The opening of Clarke Memorial College was considered the best that has ever been for the college. The number was less than two years ago but ten per cent above last year. The reason for this decrease was encouraging to those in charge of the business interest of the school. Heretofore from fifteen to forty per cent of the student body have been partly or wholly supported by the school and some have actually made money by coming here. This has been very injurious not only to the school and members of the faculty but to the character formed in the students themselves. This year everything has been put on a spot cash basis, every one paying as he goes. Ministerial students are no exception to this rule and every one is delighted with the change.

The address was delivered by Hon. H. R. Stone, of Meridian. No more forceful address has been made in chapel since the founding of the college, on the subject, "The Keys to the Successful Life." They were named as growth by work, development by effort and service. The auditorium was filled with students and many visitors and all went away with inspiration for a fine year's work.

Students are coming in every day and they will be coming in for two weeks and more. The early opening has made it necessary for some of the old students to be late entering and along with them other new students are making their arrangements to come about the time the other colleges open.

The Baraca and Philathea classes of the Baptist church gave a reception on Friday evening to the members of the faculty and student body. It was a hearty welcome by these splendid classes numbering nearly the hundred mark, and it was greatly enjoyed by all.

CHARLES D. JOHNSON,
Faculty Secretary.

THE ORPHANAGE AND ASSOCIATIONS.

Dear Brethren:

It is now time for the meetings of the associations. As much as I would like to do so, it will be impossible for me to get to all of them. Many of our associations meet the same week, and even the same day, and scattered from one end of the State to the other, making it impossible for one man to reach them all; but I want some brother to take it upon himself to look after the orphanage interests. If we ever needed our friends, it is now, when the money is scarce and great demands upon us. We have been obliged to make considerable repairs and some improvements. We are trying hard to keep from borrowing money. We have succeeded so far, and if we can get a good cash collection at each association, we shall be able to meet our living expenses through September.

Through the urgency of some of our good brethren and sisters, we are putting in a fire-fighting apparatus so that our children may be protected in case fire should break out in our buildings. We shall be glad if some of our friends whom the Lord has blessed with means would help us liberally in this. We shall be glad to send information for orphanage reports to those who are appointed to write them. Drop me a card expressing your wish, and giving your address.

Yours truly,

J. R. CARTER.

THE KEYNOTE IN STATE MISSIONS.

Our beloved secretary has struck the keynote on State missions as is characteristic of him. It is not enthusiasm but education of the whole matter. It matters not how rich or how poor or how well educated or how ignorant people are they want to know the reason for their contribution and where it is going and how it is going. So Dr. Lawrence and Miss Lackey have gotten out a book on State missions setting forth the whole work with simplicity and succinctness.

Every pastor should be eager to teach this book to his church, because it is just what a large majority of his people want and need to enlist them in this great work of State missions. We need information on this subject more than inspiration, because inspiration comes with information.

This will prove to all who will test it by putting his heart and ability in it, a permanent, constructive church and kingdom builder. "My people perish for want of knowledge."

W. R. COOPER.

A prominent Mississippi pastor writes: "The Baptists of Mississippi may show their loyalty to 'home folks' by trading with The Baptist Record Book Store. We ought to do that. Here's my hand." And this brother knows something of the efficient service rendered, for he buys all his books there.

FARR AT COLUMBIA.

Brother Farr was with us on the fifth Sunday in August, and we had a good day. Brother Farr brought a splendid message on "Christian Education" at the 11 o'clock hour, to which our people readily and liberally responded, the offering being about eighteen hundred dollars. All the offerings were small, too, but enough small ones will soon provide the amount needed.

Christian education is the most important cause before us just now, as I see it. We must raise the \$100,000! Pastors, make a place for Brother Farr. Your people will give if you permit—if you will let this great cause be presented to them. But you say, "We are in debt." We are in debt, too, and so are the schools, but by each one helping a small amount the indebtedness on the schools will be taken care of, and your church work will go on unhampered. Our Savior and Lord is calling to us to stand by our Christian schools. May we hear His cry.

ZENZO WALL.

We make this earnest request: that the subject of Publications at the associations be given a place on the first day, and that a dozen brethren make speeches of one minute each. This will not only greatly help The Record, but will enable us to help every other cause. This last is the reason for our existence.

FULLY FACING THE FACTS.

B. F. Riley, in Baptist Standard.

There was a time when it was regarded as dangerous, at least in some respects, to tell the whole truth about the negro. This was illustrated some time ago, when the present writer was called to law by a Confederate general about some plain statement of facts that had been made concerning the brother in black. I was tartly told that I was "putting the devil into the negro." I took it good humoredly, and asked him if that which I said was not true. He admitted that it was, but said that such truths should not be told. There was somewhat in his contention, as a general proposition, but it did not admit of application in this case. Discrimination and prudence should be one's guide in this matter, yet it is sometimes necessary to state unpleasant truths. When convinced that certain statements are necessary, I make them, and leave the truth to take care of itself. For the existence of certain facts I am not responsible, and if they be objected to, I must not be pounced, but one must jump on the truth. While it has not ceased to be unpopular to give expression to certain facts, it is becoming increasingly necessary for a number of reasons. For the statements here made I am solely responsible, but am not for the facts. I am only giving the facts as I know them as I believe for the good of

both races, white and black. As Christians we should be willing to face them and deal with them as men and women of God. It is often easy to glaze facts over and to leave off the unpleasant. If the writing of the Scriptures had been left entirely to men they would not have told of the falsehoods of Abraham and of Isaac, the petulance of Moses, the crimes of the great David, and the falsehood and profanity of Peter. If this were as truthfully done today of many, the teller of these tales would not be tolerated, yet this expression of open-faced frankness has helped to make the Bible the treasure of the ages. Men smear and veneer—the Bible strips off the mask.

This is sufficient to prepare me to present at the tribunal of conscience and of judgment certain facts concerning the negro and our relation to him which I deem not alone worthy of frankness of statement, but highly important in character. One of these is that the large majority of negroes regard the whites as their avowed enemies. In my work among these people for six years I have, so far, won their confidence as to be able to evoke from them some of their inner sentiments. The few leaders of the race with whom we come oftenest into contact, do not all feel thus, though some of them do. Awed into silence by fear and force, millions of them say nothing of it openly, but in their homes they talk it to their children, so that as the race increases this sentiment grows. They speak of unfair treatment in general intercourse, and of advantage taken in ordinary transactions, of unjust discrimination in the courts and in the competition for labor, of those dragged from their homes and beaten, shot or hanged for causes, often assumed, of scant care for their conditions, physically, morally or religiously, and much else. This large majority equal the whites at least in one particular, that of implicating all whites because of the conduct of some. Just as is often done among us when a negro of bad repute is made the representative of the entire race, as the negro, meaning all negroes, even so many negroes, with equal indiscriminate classify "the white folks" universally as their enemies because of the violence of some. This is a fact beyond dispute and as it bears toward the future it carries with it an ominous significance.

Innocent negroes have been hanged by mobs while protesting their innocence to the last breath, when afterward the real culprit has been discovered, and he, too, was hanged. The reply to this outrage has generally been: "Well, it's nothing but a nigger"—an argument, by the way, that is sufficiently conclusive to not a few. This is offset by the fact that negroes generally are as much moved by the criminality of those of their own race as are the whites. That is to say, that the majority as vehemently demand the execution of the law against criminal negroes as do men of the other race. True, they sometimes seek to shield and secrete those charged with crime, but this is oftener than otherwise the fear of the mob against

the possible innocent, but when the fact is established, I have never known of an instance when there was not a pronounced demand for the execution of the law. For a white man to use the term "nigger" is offensive to the race, but they use it in indignation among themselves, and when used, it expresses the pitch of opprobrium. They will say of a criminal, "That nigger ought to be killed." Juries of negroes left to handle the cases relating to their own race would be more summary and oftener severer than those of whites. But there are sometimes gross irregularities in dealing with cases of negroes in the courts. Twice within the last few years, in different states, negroes have been shot and killed in court houses. In one instance, a negro was shot while on trial and in another after his trial and acquittal of the charge of murder by a competent white jury. He had just been dismissed by the court, when the brother of the murdered man, inflamed by the acquittal, deliberately shot him within the bar of the court and within the presence of judge and jury. If in either instance the slayers were punished, I have never found it out, the usual argument prevailing—"He's nothing but a nigger!" Two standards of justice, one for the dominant race with all power and authority, and the other for a lower race with no means of redress or of appeal, will sap any system of civilization that can be shaped. How can we escape divine retribution under conditions like these? It boots little to say concerning these criminal transactions, "they should not do such things," yet this is about the usual limit of public condemnation. If we fail to face conditions like these and many others, God will confront us with a retributive condition of justice from which there will be no escape. Europe, long rotten to the core, is today reaping the harvest of delayed woe. Under repeated transactions of crime indulged the conscience of our public becomes obtuse, and sentiment is battered to dullness, but God never forgets. In a long procession these scenes and transactions gradually pass into forgetfulness, while every one is intent on his own private affairs. All become slaves to their environment while the bloody panorama passes. As one of the Latin poets expressed the same condition in his day in one of his elegies:

"The sailor of winds, of cattle the farmer talks;
The soldier counts his wounds, the shepherd his sheep."

Call this not a passionate arraignment when it is only a matter of common knowledge, "known alike to all men."

Some time since I voluntarily visited the public schools of a large Southern city. I went unannounced to any one. Every white school was just as it should be—comfortable commodious and well equipped with every adequacy. The high school for the negroes was in an old rickety building, and in the chief room there were packed 250 pupils where not more than 100 could be

comfortably placed. There were three on short rough seats prepared for two; others were sitting on the edges of desks, while not a few were standing studying, dividing the privilege of sitting, by turns, with others. A broken, smoking stove afforded scant heat and the blackboard was a wide box of sand in the corner. The principal was well-dressed, courteous and scholarly, and not a word of complaint did he offer, but said that he was making the most possible of his facilities. In another school I found no toilet facilities and the whole place was literally reeking with an odor that was to me destructive; so much so, that my visit was rapidly curtailed, though I found the facilities about the same in the rooms as in the other described. In another instance, I found the school in the basement of an old church, rented for the purpose, and the children were studying in the twilight with their books close to their faces. The polite teacher expressed a fear that their eyes would be injured, but said it is this or nothing—"this is the alternative." Yet no complaint, but rather he was disposed to be grateful for so much. He said that on cloudy days he had to take his school out on the streets and conduct his exercises on the sidewalks. Yet the superintendent of the schools of that city is noted among educators in the nation as a pronounced leader. He is himself a member of the board.

I presented the situation to the president of the board and was met by the response that I should attend to my own affairs. He accused me of collusion with negroes, and much else. I suffered him to get through and coolly told him that my affair was public welfare, and that, setting his abuse aside, I intended to go into the public prints, and merely without passion present the facts, and if he thought he could stand it, I was sure I could. Then he begged for sufficient time to correct these conditions, to which I gladly consented, and the result was that within a few months there was erected one of the largest and most commodious and comfortable school buildings for negroes to be found in the South. Now the superintendent takes visitors to see that building "erected for our colored friends," and explains with a flash of pride that "this is the way we treat our negro children." I have never before placed this on record, content to let things be, and additionally because of the conspicuousness of the perpendicular pronoun in the premises.

Here is the crux of the situation: limitations often well nigh intolerable are often imposed on those people and conditions the worst, and then we proceed to hold them responsible for the results. We press them toward savagery, and belabor them for not being the best. We despise the Egyptians for beating the people of Israel for not making brick without straw, and yet far down the ages of the future, within the light of the twentieth century of Christ, we are doing the same thing in many instances with the negro. We reduce the negro often to the severest tests of life physically, educationally, socially, politically, morally, and any others if I have overlooked them, and

when he falls short, we say, "Ah, well, the nigger is no good, any way!"

We live in precarious and tumultuous times. It is a juncture of eras. Grave and unsolved problems loom big on the horizon. God is bringing the nations to their knees. A sister continent drenched in blood rocks under the thunders of war, the most awful in the chronicles of the centuries. Shall we be drawn into the maelstrom? We pray not, though we may. The flail of the Almighty is wielded with vengeance. If we should be drawn into the spirals of the sea of blood, which, God forbid, can we rely on the negro as we did during our own insane struggle? For full fifty years we know what our attitude to the negro has been. He could have been our friend, but he stands in awe aside and feels that the white man is his enemy. Independent of our duty to him at any rate, yet, in view of the prevailing situation, could we safely rely on the fidelity of the negro if the worst should come, as in the days of yore? Place the facts embraced in this article, and they can be multiplied manifold, over against the question just raised and let each judge for himself. The negro can be won. He is the most susceptible and responsive of men. He honors the white man who cares for him. For fidelity he cannot be surpassed. In the floods which swept Texas a year or so ago, in a number of instances, his heroism in rescuing people has never been surpassed. Let us with old-fashioned Anglo-Saxon honesty acknowledge that he has established a strong claim to our admiration and gratitude. Politically, economically, physically, morally, civically and religiously, the negro can become one of the most powerful assets of our civilization. He is responsive to kindness, the most responsive among men, yet he is desperate when gored.

Were these facts presented for sentimental or sensational purposes they were worthy of condemnation, but they have a significance to close our eyes to which is the sheerest folly. We would better be plain now and look things straight in the face. I may be pardoned for saying that sometime since I was called a fool for throwing away my life on the "nigger." If I am a fool, I have a worthy exemplar in Paul, who said that he was a fool for Christ's sake. At any rate, I shall proceed as I have done for years, supporting my work for self-effort, because so few see it, as I think, aright, rendering a service to both races, because in making the negro better the public derives a good, and I shall not be driven from my purpose by indifference, lack of sympathy, or aught else. I shall do my best to the end whether it is accepted or not. I have never hesitated to condemn the negro nor the white man where either is a menace to society, and shall not in the times to come. Nor shall I be deterred by opposition from saying that we owe to the negro a debt of gratitude that we shall never be able to cancel, and that he is worthy of the safest protection at our hands, the wisest counsel, and the most substantial aid. To accord these is our elementary duty; to withhold them is tyranny.

Mississippi Woman's Missionary Union Page

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College Correspondent.
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Miss Ora Lewis, our superintendent for Mt. Pisgah W. M. U., never fails to have a printed program for the associational meeting; which she sends out several weeks beforehand to each church in the association. And we always have a good meeting.

The following card was received from Miss Mare, corresponding secretary of the Missouri W. M. U., some days since.

Not one state secretary, who has been in the habit of attending the Southern Baptist Convention W. M. U., but will keenly regret the going of Miss Mare to, perhaps, this larger work. She is one of the most efficient of the secretaries. But we welcome Miss Beswick most cordially.

"August 2, 1915.

"The Woman's Mission Board of the Missouri Baptist General Association has elected Miss Aretta Beswick, corresponding secretary. I am glad to inform you that Miss Beswick and I will work together until October, when I go to 450 E. Thirtieth street, Chicago as home-secretary of Woman's American Baptist Foreign Mission Society.

"ELEANOR MARE.

"203 Metropolitan Bldg., St. Louis, Mo."

This very much appreciated notice of "Ideals" is taken from "The Weekly Reminder," of the Columbia church, Brother Zeno Wall, editor. Your attention is called to it as a "Reminder" that the booklets are all gone. Shall we have more printed?

"Miss Margaret McRae Lackey, the beloved and efficient secretary of the woman's work in our denomination in this State, has done an admirable piece of work in getting out a booklet called "Ideals for Mississippi Woman's Missionary Union." It is dedicated to "Every Baptist Woman in Mississippi, with the prayer that 'she and her household' may aim at the Ideals." There are six chapters, all well written, and the material is the very kind that ought to have the attention of our faithful women all over the State—and South. Chapter I deals with the Union and its membership; II with the officers and committees; III with 'How we work first quarter foreign missions'; IV with 'How we work second quarter home missions'; V with 'How we work third quarter miscellaneous'; and VI with 'How we work fourth quarter State missions.' Each

woman in our church should have a copy of this booklet, and the contents should be carefully studied. We are fortunate in having such a capable secretary as Miss Lackey. Her books, poems, articles, messages and life are lifting the world toward God. May the Lord give her many years of happiness and continued usefulness."

Natchez, Miss., August 31, 1915.

Dear Miss Lackey:

I thought I would write a few lines for the woman's page, telling about our very interesting W. M. U. mission service held Sunday evening at the First Baptist church.

First I must say a few words in commendation of our fine young pastor, Brother Tinley Tinnin, of Louisiana.

We have never heard a more spiritual and godly young man preach, and he is making good along all lines of church work, and it is needless to say that he has the love, esteem and entire confidence of his entire membership, both young and old, and I think he was very glad to step down and out on Sunday night and give up his pulpit to the members of the W. M. U.

With a surrounding of lovely cut flowers and potted plants, a full choir as a background, which gave forth lovely music suitable for the occasion the cause of State missions was ably presented by Mrs. McDonald Watkins, and the State schools were presented in a very interesting paper by Mrs. F. M. Shaw. An account of the orphanage, also an appeal was made by Mrs. J. L. Perrin, and Mrs. P. Nelson told of the good work of our State hospital. A short talk on the outlets of missions, and the entire program was given by Mrs. Chas. Brookfield.

A lovely solo was rendered by Miss Elzey, also a solo by Miss Tinnin, who is sister to our pastor, and possesses an unusually attractive and pleasing voice, which is highly cultivated.

A very good offering for missions was taken, and each member of our W. M. U. was very much grateful at the success of our public service. This afternoon we hold our regular meeting and it will be in the form of a memorial service to our departed president Miss Heck.

Yours in the work,

R. B. SHAW.

SELF-SUPPORT IN SOUTH CHINA.

It is always good to see anything move in the right direction. This article will tell about just such a movement. Several things combined to cause me to spend yesterday, the fifth Sunday of May, in Hongkong. I, of course, attended services at the Hongkong Baptist church. The pastor gave a helpful talk on Ephesians 4:22-24 appealing to all the members to be new creatures in Christ Jesus, to be indeed like God in positive righteousness, which was his explanation of "putting on the new man." The sermon cannot fail to do good. Two quite intelligent young men were baptized. I was glad to note that three members availed themselves of the op-

portunity afforded by the pastor to ask the candidates some questions.

The Hongkong Baptist church has long been independent and self-supporting. It has, however, none the less worked in harmony with churches that are supported more or less by our mission. Their pastor attends and takes part in our quarterly preachers' meetings in Canton.

After the regular services yesterday a regular business meeting was called. More than an hour was spent in discussing a proposed new movement to organize an association of the independent, self-supporting churches of our two Kwongs Baptist Association. Every speaker commended the proposition most heartily. Reference was made to a self-supporting Chinese Baptist church in Japan, which had only twenty or thirty members. Members of two self-supporting churches were present at the meeting yesterday. There are already three other self-supporting churches in Kwong Tung. A committee was appointed to communicate with all self-supporting Baptist churches in these two southern provinces and also with those who would undertake to become self-supporting immediately, to arrange time and place for perfecting the proposed new organization. Surely this is a move in the right direction. I was glad to avail myself of the opportunity afforded me to commend the move and to offer space each month in our "True Light" to tell of the work so that Baptist churches throughout China may receive information and inspiration from the new movement.

I was the more heartily in favor of the new organization because several of the speakers, including the chairman, emphasized the point that the new organization would not mean that the churches entering it would give less but rather more to the several boards of the two Kwongs General Association; that the movement to hasten self-support was in no sense lack of appreciation of the work done by our Foreign Mission Board, but just the opposite. The chairman quoted a remark that he had heard me make a year or more ago, that the money saved by a church becoming self-supporting would not be sent back to America, but would be used in opening work in new and needy fields. The spirit of the meeting was wholly admirable, and it was good to be there.

Let all who read these words pray that wisdom and grace may be given to the men, and women, too, in our churches who have the right vision, who have as their aim "Self-support by all Baptist churches in South China."

R. E. CHAMBERS.

(Written on the train between Hongkong and Canton.)

Secretary Livingston Johnson, of North Carolina, gives up the mission office in his state, to go into the pastorate. He has been in the mission work about twenty years and is still young and vigorous. He has done a great work and ranks among the best.

BOOK NOTICES.

By National Publication Review Bureau.

Juvenile Books.

Princess Goldenhair and the Wonderful Flower, by Flora Spiegelberg; published by Rand, McNally & Co.; price, \$1.25.

This beautiful book will appeal to any child, as it is not only beautiful in make-up but the story is one of fairies and the wonderful adventures that befall only those who live in fairy land. The scenes are laid in the far away past and the characters are of the royal family with palaces and fairy land all about. Princess Goldenhair is a charming little creature who is stolen from the palace and remains hidden from her parents for years, her final recovery is told in a way that will please the heart of the most imaginative child.

Lorraine and the Little People, by Elizabeth Gordon; published by Rand, McNally & Co.; price, 50c.

The author of this little book has been assisted in her presentation of the story by "Penny" Ross, who has contributed the fanciful pictures that lend so much to the interest of the story. Lorraine meets many little people that in reality are the raindrops, the sunshine, the breezes, etc. These come to her in the form of attractive fairies. A child's appreciation of the forces of nature is stimulated by this author's presentation which at once goes straight to the heart of the child.

Modern Greek Fairy Tales, by John A. Byrne; published by A. Flanagan Co.

The author has selected and adapted from the folk lore of modern Greece the stories that he thought best adapted to the interest of children. The world is acquainted with the ancient tales of Greece and there is no reason why the beautiful tales of today should not be as highly appreciated as the older ones. With this thought in the mind of the author, he presents this collection of stories which will no doubt give great pleasure to children who are fortunate enough to have them.

Children in Literature, by Mary A. Husted; published by A. Flanagan Co.

This is another one of this company's splendid books for children that are in price within the reach of all. The stories contained in this volume are taken from the best literature—Cossette, Lost in London, Tom and Maggie Tulliver, Little Nell and Mrs. Jarley, will be recognized as the work of Victor Hugo, Dickens and George Elliot. The child is hereby given a view of the world's best literature without having to read that portion that is not understood or of interest to the child.

Jean Cabot at the House of the Blue Shutters, by Gertrude Fisher Scott; published by Lothrop, Lee & Shepard; price, \$1.00.

This is the fourth volume in the Jean Cabot series. It is a delightful

story of girlhood in the most wholesome sense of the term. This story is the experience of a group of college girls who after graduation spend the summer together chaperoned by a married friend. Their recreation forms the gist of the story which is refreshing to the older as well as the young reader.

Polly Comes to Woodbine, by George Ethelbert Walsh; published by Lothrop, Lee & Shepard Co.; price, \$1.00.

This is the story of a little girl who possessed a bright, happy disposition and of her coming by mistake to Woodbine to the home of Uncle Jethro and Aunt Miranda. What at first was thought to be a mistake, turns out to be the source of great happiness to the people of the story and with the touch of pathos and a good sprinkling of humor throughout, the result is one of the most interesting views of child life that one will find in the course of many days. Polly will be a wholesome companion for any child and fond mothers will do well to acquaint their little daughters with her through this book.

SECOND CHURCH, GULFPORT.

Our meeting at the Second church, Gulfport, closed Saturday night with thirty additions, twenty-two approved for baptism. Brother J. R. McCardle, of Long Beach, preached for us during the meeting in his usual earnest and tender manner, to the delight and profit of our people and notwithstanding the great storm that swept the Gulf south of us, resulting in heavy rains, and then blew over us from the Louisiana marshes, the worst shower of mosquitoes I ever experienced. Still the people came, and we had a glorious meeting. Dr. Gillon preached for us Friday and Saturday nights and baptized nineteen of the converts for me, as my rheumatic trouble prevents my administering the ordinance. His sympathy and generosity is such that he always comes to my relief when I need help. Come to our associational meeting at Long Beach, September 29th.

Sincerely,

W. C. GRACE.

SENATOBIA.

We have just closed a ten days' meeting in which we had the assistance of Pastor-Evangelist W. A. Walker, of Water Valley. Ten members were received, into fellowship with our church, seven of these by letter, and three by baptism. Brother Walker does not engage in high-pressure, sensational methods, but does powerfully present the old-time gospel in winning simplicity. The series of sermons he gave us were all thoroughly baptistic and sound, magnifying the atonement and inspiring to the high, New Testament standard of Christian character and life. Our church is strengthened and more consecrated and we confidently expect to get further reaping from the good seed so faithfully sown.

A. T. CINNAMOND.

A STRONG TEAM.

Ben Cox.

Dr. T. S. Potts and Brother Forest Cole have recently united for evangelistic effort. They form, in my judgment, an unusually strong combination. Both are consecrated Christian gentlemen and have shown themselves mighty in preaching and singing the gospel. I have been personally acquainted with Dr. Potts for nearly a quarter of a century, and have been in close touch with Brother Cole for the past two years. Any church desiring protracted meetings can consider herself exceedingly fortunate after having secured the services of these two estimable men.

HOUSTON.

After having been here for nearly five years, I feared to undertake to do the preaching in our meeting, but our congregations were large and the interest grew from the first service.

G. W. RILEY.

MT. GILEAD.

We have held since the last meeting of the Oxford Association two splendid meetings. One was held in September. The results of the meeting was four by baptism, six by letter and one by restoration. Again this year Pastor Bacon held another meeting for us at Mt. Gilead the third Sunday in July, assisted by Brother A. A. Walker, of Water Valley. The meeting lasted through the following Friday night. Brother Walker preached the plain, simple old-time gospel. Two were received by baptism—one from the Campbellites and a bright young man; two by letter and one restored; total of both meetings, sixteen members. We have only lost one by death.

This writer can truthfully say that no church would make a mistake by getting Brother Walker or Brother J. A. Lee, as they are both sound in the faith once delivered to the saints. Brethren, pray for us, as our church is on the uplift for Christ and His cause. We are thankful to the Lord for such pastor as we find in Brother Bacon and for such helper as Brethren Walker and Lee.

Yours in Christ,

W. H. HUDSON.

Water Valley, Miss., Route 2.

ENLISTMENT CAMPAIGN.

It has been an especial pleasure to me to spend the month of July with the pastors and among the churches of Trinity Association, which lies mainly in Webster county. Taking into consideration the fact that many people were still busy in their crops day after day we were met by large and attentive congregations, and several times even at our mid-week appointments the large church houses were filled to overflowing. I was much pleased with the interest manifested by many of the pastors who attended the meetings at their respective churches and did what they could for the success of the work.

Rev. John F. Carter led the cam-

paign and brought many of us under lasting obligations by his skillful management and untiring labors. Pastor T. N. Moody likewise was abundant in labors helping along in many ways.

Miss Verna Lunsford, of Slate Springs, did a fine work by organizing in many of the churches W. M. U's. I regard that as the most important and far-reaching work done during the entire campaign. A goodly number of tracts were distributed, and we took a few subscribers for our mission journals and The Baptist Record. Many brethren promised to send in their subscription to these papers this fall. It is well enough to take and read the secular papers, but we cannot afford to neglect the spiritual side of our nature. Parents owe it to themselves and to their children to supply the home with good religious literature. That pastor is wise who takes and reads our religious papers and works diligently to have his members to do the same.

I feel like there is a brighter day ahead for the Trinity Association. It was a joy to my heart to meet with the dear people and be in their homes. Heaven's choicest blessings on their dear heads. I shall not forget them.

J. G. CHASTAIN.

A TRIP INTO LOUISIANA.

I am just back from a meeting at Cheneyville, La. I found Brother Z. T. Sullivan in his first full-time pastorate, but with a master-grip on the situation—not simply to hold it, but 's leading the people out in service. He and some workers organized a mission Sunday School some five miles away with an attendance of sixty and have baptized eleven of the number. I have not seen a more loyal body of people anywhere.

Another son of Mississippi—Brother B. F. Wallace, located at Pineville, La.—has a wonderful opportunity. The State Baptist college being there, I met several students and many good things they had to say of their pastor and his work. Also another Mississippian at Bunkie, La.—Brother Spencer—is doing a splendid work. Of course the readers know E. Godbold, the educational secretary of the State Board. He is here just as he was here—"on the job."

I will be with Brother D. W. McLeod at Crystal Springs next week.

"The Lord make His face to shine upon" The Record and readers.

N. R. STONE, Evangelist.
Hattiesburg, Miss.

Ouster proceedings were begun in Memphis according to the new law in Tennessee, to remove Mayor Crump and two other officials from office for failure to enforce the law against liquor selling. The Memphis Retailers' Association immediately began to provide for the defense of the mayor. This was itself proof of guilt. Indeed, there was no denial of his guilt, but an effort made to show that the enforcement of the law would injure the city's business.

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- "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.
- "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
- "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
- "New Testament History" (Maclear); 30 cents.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE MARTIN BALL

Rev. R. J. O'Bryant, who went several months ago, from Mississippi to Newport, Ark., has resigned. It is not stated what his plans are.

Evangelist T. F. Lowrey has been elected to the pastorate at Ridgeley, Tenn. It is thought he will accept. He is a strong preacher, and will go to a good field.

The church at Shannon has recently enjoyed a glorious refreshing from the presence of the Lord. Pastor E. B. Miller was aided by Rev. R. L. Motley, of West Point.

Dr. E. D. Solomon, who recently resigned the Main Street church, Hattiesburg, has accepted the enthusiastic call to the Fifteenth Avenue church, Meridian. He will take charge at an early date.

Miss M. M. Lackey, who always brings happy cheer and much information to W. M. U. workers, had a good attendance of the women at the Sunflower Association and seemed pleased with the progress made.

Dr. R. M. Boone, of Cleveland, has just closed a gracious meeting at Jones Bayou, where he preaches once a month. There were twenty-one additions—most of them by baptism. The pastor did all the preaching. The additions were all grown people.

Pastor W. I. Allen recently assisted Pastor J. W. Steen in a gracious meeting at Hopewell church, Copiah county, in which there were sixteen additions. There was manifested much consecration to the Master's service. This is among the oldest church in the State.

Rev. W. P. Stansbury has resigned the church at Dermott, Ark. A meeting begins at once. The preaching will be done by Rev. D. W. Bolton, pastor of DeQueen, who will succeed Stansbury as pastor of the Dermott church. It is not stated where Bro. Stansbury will locate.

The little church at Mattson, which has preaching only once a month, in the afternoon, only twelve members has given this association year \$215 to the various objects of the convention. An average of more than \$18 per member. This scribe preaches to them.

The Sunflower Association closed a fine session last Wednesday night at Clarksdale. Drs. Lawrence, Lipsey and Farr were present and rendered much appreciated service. Martin Ball was re-elected moderator; L. F. Gregory, clerk, and J. A. Ousley, treasurer.

The Friendship church, near Sumner, recently closed a great meeting. Pastor S. B. Ferguson was assisted by Rev. J. P. White, of Sumner. There were thirty-three additions—twenty-three by baptism. The Delta is coming. Soon we can compare favorably with the hills religiously.

Dr. Harry Leland Martin, of Indianapolis, was a welcome visitor to the Sunflower Association. He is full of enthusiasm about his approaching meeting, which begins the 20th of this month. All Delta pastors are invited as guests of his church. Dr. H. A. Porter, of Dallas, Texas, will conduct the meeting.

MERIDIAN COLLEGE—SPECIAL OFFER

To suit the "hard times." For particulars, write Pres. J. W. Beeson, Meridian, Miss.

GO TO THE SEMINARY.

Leaving out the Scriptural reasons for attending the seminary because they have so often been presented, I desire to speak of some other reasons.

1. Because you are required to read every verse in the Bible and in its connection and also to stand an examination on it.
2. Because you are brought face to face with the history of all Scripture, the age and circumstances under which it was written, hence the historical setting of every text of Scripture. Dr. Broadus said it was impossible to understand the spiritual meaning without first understanding the historical meaning of the Scripture.

3. Because of the ripe and rich scholarship of the seminary. The faculty of our Southern Baptist Seminary is recognized around the intelligent world as among the matured scholarship. Then to have the privilege of the experience and study and research of these men for two or three years is enviable.

4. Because of the evangelistic and missionary work taught and done by the faculty and student body. In such a large city as Louisville there is a large opportunity of doing great good in street preaching and missionary work and both of the above are taught in the seminary.

5. Because every preacher owes it to himself, his denomination and to his God to do his best, that is, all that he is capable of doing and he can do this so much easier and quicker by going to the seminary.

W. R. COOPER.



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Ruby type, size of page 5 1/2 x 3 3/4
Weight 14 ounces

Beautiful Holy Land Photos in Sepia, Maps and Helps. Divinity circuit, red under gold edge, silk marker and headband.

Specimen of Type
The building stopped, EZRA, 5, 6.
The letter was read before Rehob, house that was b and Shishab the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. 24 Then ceased the work of the house he gave them into
E44 Red Calf \$1.30
E45 French Morocco \$1.30
E46 " " button clasp \$1.40

The Baptist Record.

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Tennessee College,
MURFREESBORO, TENNESSEE.

ACKERMAN AND PHILADELPHIA.

We have in the past six months done improvement on our house of worship at Ackerman to the amount of about \$800. We now have a very beautiful and useful little church building.

I became pastor at Philadelphia on the first of April. Last year they lost their church building by fire, so we began at once the erection of a building. We have just completed one of the most handsome and useful buildings of which I know. The first night we entered our new building we received four very valuable men.

Philadelphia Meeting.

On Monday night after the third Sunday in August we began our revival services. Dr. J. T. Christian did the preaching for ten days. We had to work up our congregation, but from the first it began to grow and continued till we had the house overflowing. As a result, our church was much revived and we received one by restoration, one by letter, and three for baptism.

Ackerman Meeting.

On the fifth Sunday in August we began our meeting at Ackerman. Bryan Simmons, of Morton, did the preaching for six days and nights. He faithfully held up Jesus as the sinner's Savior. We closed the first Sunday night. Results were one restored, two by letter and six by baptism. This is the best meeting in this church since I have been the pastor.

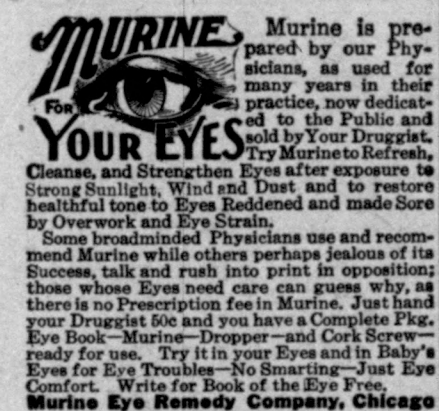
Brother Simmons has the second Sunday in each month open. Churches could do no better than employ him for meetings to fill this Sunday each month.

The Lord bless these two good men of God.

M. J. DERRICK.

PRESCRIPTION.

A tablespoonful of ground mustard well mixed in a glass of warm water will relieve acute indigestion in a few minutes. The remedy acts by relieving the stomach of its contents,



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Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust, and to restore healthy tone to Eyes Reddened and made Sore by Overwork and Eye Strain.
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thus removing the cause. The dose may be repeated if necessary. No harm in it. Every family should keep a box of mustard in the house, as the doctor may get there too late.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

REVIVAL AT TERRY.

Terry Baptist church has just experienced one of the greatest, if not the greatest, revivals of her history.

Rev. L. G. Gates, of Laurel, Miss., began to do the preaching on the fifth Sunday in August, and continued for ten days. He preached in the power of the Holy Spirit, the gospel of the Lord Jesus Christ. As a result, fifteen believers were baptized into the fellowship of the church.

The manifestation of the power of the Spirit reminded us of Pentecost. The church is revived. We face the future with our vision enlarged, our hearts full of hope, and praise for Him "who loved us and gave Himself for us." Praise Him.

THE PASTOR.

MEETINGS IN SOUTH MISSISSIPPI.

This pastor has been too busy holding revival meetings to give any reports to the paper. Our meeting at Mt. Olive was held the first part of July. The pastor was assisted by the Clarke College quartet. The result of this meeting was that eight were added to the church and a general uplift was given the membership.

Since this meeting the writer has done the preaching in five meetings. In these meetings there were fifty-four additions to the churches; most of these by baptism. No professions were counted except those who were also willing to follow the Lord in baptism. The conversions I seek for are such as will lead to obedience and Christian living. This is my first summer in Mississippi. And I feel humbly grateful to God for His blessings on the work. Everywhere the people have seemed anxious to hear the simple message of the gospel. Beginning September 14, I am to be with Brother G. W. Holcomb and the church at Carriere in a meeting. We are praying for a great meeting there.

CHAS. W. ORRICK.

BROTHER MOBBERLY MAKES CORRECTION.

My attention has been called to the fact that provision has been made for the Yazoo Association to change its date of meeting from September 28 to October 18, by proper constituted authority. For this reason I write to correct my statement of last week. This body will meet in Lexington, October 18th, as per announcement, and we are hoping for a large delegation from the churches, and any others who desire to attend. There are some very important matters to come before the body, and it is hoped there shall be a large attendance.

Very truly,

E. T. MOBBERLY.

Lexington, Miss.

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TIME AND PLACE OF MEETINGS
MISSISSIPPI BAPTIST ASS'N'S.

Association.	Place.	Time.
Bay Springs—Antioch, Louin, Miss.		Sept. 22.
Bogue Chitto—First Church, McComb City—Sept. 22.		
Lauderdale Co.—Salem—Sept. 22.		
Union—Pleasant Hill—Sept. 23.		
Calhoun—Vardaman—Sept. 22.		
Rankin—Oak Dale—Sept. 28.		
Yazoo—Lexington—Sept. 28.		
Chester—Fellowship—Sept. 29.		
Gulf Coast—Long Beach—Sept. 29.		
Perry County—Seminary—Sept. 29.		
Lawrence County—Hathorne—Oct. 1.		
Carey—McCall—Oct. 2.		
Liberty—New Bethel—Oct. 2.		
Oktibbeha—West Kemper—Oct. 2.		
Aberdeen—Van Vleet—Oct. 5.		
Yalobusha—Oakland—Oct. 5.		
Central—Clinton—Oct. 6.		
Copiah—Hazlehurst—Oct. 6.		
Hobolochitto—Henley Field—Oct. 6.		
Louisville—Louisville—Oct. 6.		
New Liberty—Fellowship—Oct. 6.		
Pearl Leaf—Gilmer—Oct. 6.		
Strong River—Palestine—Oct. 6.		
Mississippi—Mars Hill—Oct. 7.		
Magee's Creek—Spring Creek, La.—Oct. 9.		
Pearl Valley—Good Hope—Oct. 9.		
Hopewell—Hopewell church—Oct. 9.		
Coldwater—Holly Springs—Oct. 13.		
Monroe County—Harmony—Oct. 14.		
Jefferson Davis—Phalt—Oct. 15.		
Kosciusko—County Line—Oct. 15.		
Leaf River—Washington—Oct. 15.		
Lincoln—Fair River—Oct. 15.		
New Choctaw—Canaan—Oct. 15.		
Choctaw—Antioch—Oct. 16.		
Tombigbee—Providence—Oct. 16.		
Lebanon—Elitville—Oct. 20.		
Harmony—Springfield—Oct. 22.		
Trinity—Pleasant Ridge—Oct. 22.		
General—Neshoba—Oct. 27.		

REV. G. O. PARKER ORDAINED.

On Saturday, August 28, Brother G. O. Parker, of Harpersville Baptist church, was ordained to the full work of the ministry. The protracted meeting was going on, but time was taken for the ordination and then the ordination sermon by commencing a little early, after which services, two persons offered themselves for membership.

Deacons A. W. Petty, N. A. Mor-

1,200 BIBLE QUESTIONS
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"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. B. Boykin, Secretary Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Tex.

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man, D. P. Lasseter, and preachers H. H. Webb, W. H. Thompson, W. S. Ford and H. C. Clark, constituted the presbytery.

H. H. Webb presented most of the questions and also preached the sermon.

W. S. Ford led in the invocation. W. H. Thompson gave the charge, and H. C. Clark presented the Bible.

Brother Parker not only answered the questions, but answered them to the satisfaction of the hearers, and we have reason to believe that our Father in heaven, who doeth all things well, has a great work for him to do. Three young men have been licensed to preach by Harpersville Baptist church within three years' time and Mr. Parker is the second to be ordained during the last few months and was also the last licensed.

Harpersville has a fine location. The Scott County Agricultural High School is there, thus giving the Christian people an opportunity for greater usefulness.

May the Lord bless our community and hasten the day when we will work for Him with that zeal that most always means success in any vocation of life.

W. H. THOMPSON, Moderator.
H. C. CLARK, Secretary.

ENLISTMENT WORK IN SOUTH
MISSISSIPPI.

T. J. Moore.

We are in the midst of a very interesting church-to-church campaign in Marion county. It began at Pumpkin Hill church with the meeting of the Pearl River Association. I have never attended a better session of an association in my life than this. I suppose others will, or have, written it up for The Record.

We have met with four churches besides Bunker Hill. The attendance at each was exceptionally good. We begin at 10 a. m., give an hour at noon and close about 4 p. m.

Miss Fannie Traylor is along representing the W. M. U. work, and is doing fine service.

We will have Brother Chastain, a returned Mexican missionary, with us through the remainder of the campaign.

This campaign is well advertised, the meetings are being well attended and you may confidently look for a great awakening to follow.

MERRITT.

On Sunday, August 8th, our annual meeting began with Rev. R. L. Palmertree, of Clinton, doing the preaching, and Rev. L. M. McKay, of Delhi, La., conducting the song service. These brethren came to us with power, and Brother Palmertree preached the gospel in such power that—like the Philippian jailor—men and women came trembling, saying, "Sir, what must I do to be saved?" From day to day he held up the Savior in all His power and glory. We felt that these messages were flashed to us from the Great Soul-Winner—Jesus.

Brother McKay sang the songs of Zion so sweetly and prayed so ear-

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nestly that we were held spellbound under his influence. Such personal work has never been known, as that of Brethren Palmertree and McKay. Some eighteen boys and girls were led out on the Lord's side. May God speed the day when Baptists will realize the need for personal work.

The results of our meeting were: the church was greatly strengthened, pastor and people brought closer together, and twenty additions to the church—fourteen by baptism, six by letter and six professions of faith, who will unite with us later, and some who united with other faiths.

Those desiring good help will not make a mistake by securing the services of either or both of these brethren. Our hearts throb in tender memories of these brethren and their work in our midst.

THE PASTOR.

CLARKE MEMORIAL COLLEGE.

There are three things which are exceedingly gratifying to the Clarke Memorial faculty. The first is the absolute harmony prevailing among the members of the faculty and their desire to do everything they can instead of as little as possible. Every member of the faculty is actively engaged in teaching every period of the day with the exception of Prof. Still, who has two office hours. The second thing is the money. Students came this year who are paying their way in advance. Many who made application to come on promises had to be turned away. The college is a self-sustaining institution as it is now being conducted. The third is the attendance. With students representing four states, Alabama, Tennessee, Louisiana and Mississippi, we are gaining that recognition we deserve and that is gratifying indeed.

Many requests have been made for data from the college so that the school may get proper recognition at the associations this fall. These requests have been granted and we hope that all the other associations in the State will send for this material and give us our place on the program. We crave the prayers and active support of every Baptist in the State and every one interested in true, Christian education.

CHAS. D. JOHNSON,
Faculty Secretary.

SCOTLAND BAPTIST CHURCH.

On account of being out of the State on a vacation during the month of August, I had to decline a number of invitations to hold meetings with some of the brethren. It is my good fortune to be pastor of a country church where I preach one Sunday afternoon each month. I have recently held a good meeting with

this church, beginning August 29, and closing September 4. The brethren had made preparation for the meeting and arranged their work so that they could attend all the services. The visible results were not what we had prayed and hoped for, but the Lord blessed us and, there were fifteen additions to the church.

GEORGE F. BARTON,
Pastor First Baptist Church,
Winona, Miss.

GIPSY SMITH, JR., AT MEMPHIS.

We take pleasure in making this advance announcement of the coming of Gipsy Smith, Jr., and his party to conduct an evangelistic campaign at the Central Baptist church, Memphis, commencing Sunday, October 31st, and lasting three weeks. This meeting should be one of the greatest ever held in the history of Memphis. We are anxious to have the prayerful and practical co-operation of all those who are interested.

BENJAMIN COX, Pastor.

SOME MEETINGS.

I have assisted in four meetings this summer, resulting in eighty additions to the churches—sixty of these by baptism.

One of the churches in which I labored in the meeting, Mt. Tabor, has called me to serve them as pastor. I have accepted this call and will also be glad to have full time in the ministry, if other churches desire that I shall become their pastor.

BANNIE F. MCPHAIL,
Slate Springs, Miss.

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EVERY Baptist who receives this paper is urgently requested to remember that he is a shareholder in the American Baptist Publication Society, that every dollar passed through the Society's treasury yields its dividend to help support the colporters, both English and of other tongues. Attention is also called to the fact that our Periodicals are Baptist-made for Baptist use. Be loyal to your own Society. Our Mail Order System is devised to serve out-of-town buyers. Send for Catalogues and Book Announcements, which are furnished free on request.

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THE BAPTIST RECORD, Jackson, Mississippi

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

DEATHS.

SILAS GALLMAN COOPER.

Silas Gallman Cooper was born near Palestine Baptist church, Hind county, Miss., July 13, 1853. His parents were honest and highly respected; father of Irish and mother of German lineage. At the age of 17 he gave his heart to God, and soon felt called to preach, but to fear he would make a mistake, he delayed for some years, and all these years felt God's call. In October 1881, Palestine church licensed him Elder J. L. Pettigrew, of sacred memory, was pastor, and took deep interest in the young preacher, in instructing him in Bible doctrines and the distinctive principles of Baptists which marked Brother Cooper's life and ministry to the end.

In March, 1882, Brother Cooper entered Mississippi College, with scarcely enough money to pay his way through the session, but by close economy, he made it, and then spent his first vacation in revival meetings with Elder J. A. Scarborough, also of blessed memory.

His first pastorate was Beech Grove in Claiborne county, and Bethesda in Jefferson county; both of these churches prospered under his ministry.

December 25, 1883, he was married to Miss Annie, daughter of Dr. Wm. Jones, of Osyka, who preceded him two years before to her reward. To this good woman he enjoyed bearing testimony that she made it possible for him to graduate with honors and at the same time to carry on his preaching and pastoral work. God bless preachers' wives, in city and country, and everywhere!

In 1884 he was called to Beulah church, Brownsville, Hinds county and often spoke (See Mississippi Baptist Preachers) of Dr. Hutchins, Lane John McDowell, Williams, O'Neal and others, who aided him in the Lord's work at that place.

In 1886 he was called to supply the church at Edwards, and in 1887 to Utica; he also served Verona, Tupelo, Shannon, Booneville, Canton Okalona, Belzoni, and some others whose names I have been unable to obtain, and was located and pastor of the church at Belen when the Master called him home. This man of God was away in a meeting, and went with the harness on, and with the preciousness of a revival in his mind.

He served the denomination and his God in many ways: trustee of Mississippi College, statistical secretary of the Baptist State Convention for years. He was striking in personal appearance, an able preacher wise pastor and a godly man. He and this scribe and Brethren Johnson and Morris roomed together at St. Louis during the session of the Southern Baptist Convention, and on Sunday, Brother Cooper said, "I'm going to hear Dr. Gambrell today; I may not hear him any more;" and when we all returned to our boarding house, Brother Cooper came in with his face shining, like Moses, and remarked, "Dr. Gambrell preached on 'Prayer,' and I expect my prayer life

to be deeper and larger from now on."

Many a Mississippi College boy will recall how helpful "Uncle Silas," as he was called by his many friends, was in the literary society, and in the prayer meetings, and in the classroom, in the good old days gone by. Boys, let his memory cheer us to still better things for the Master and the college.

He leaves three children: Mrs. J. E. Corkle, of Lake Charles, La., and Miss Gladys and Harry; two brothers, Elder R. A. Cooper, now of Texas, but Mississippi Baptists will remember with pleasure the quarter of a century of work done by him at Pontotoc; Steve Cooper, at Valden, and Mrs. M. E. Sumrall, of Blue Mountain. Blessings on these and the churches that the shepherd left.

His body was taken to Osyka on August 20, having died on the 18th at Estess Mill, while helping a brother in a meeting, and services were held at the Baptist church, conducted by Pastor I. H. Anding, assisted by J. H. Lane, of McComb, W. A. McComb, of Clinton, and C. L. Wilson, of Magnolia, after which, amid flowers and tears, the Masons helped us to put our brother back to mother earth, along by the side of his wife, and some little children who had preceded mother and father to that good land. Here the little family wait till God calls again.

J. H. LANE.

MRS. M. F. STRATFORD.

Mrs. Margaret Finley Stratford passed from earth and entered the paradise of God on August 7, 1915. She was a member of the Baptist church since her early womanhood, and a devout Christian—an ornament to her church, her family and society. Her faith in her Master surpassed that of any one I ever knew. She was loved and admired by all who ever knew her, and was the idol of her family. To do justice to her beautiful character would seem fulsome flattery to those who did not know her. She had reached the three-score-and-ten years, full of goodness, patience and piety.

Her presence was an inspiration to those with whom she was associated. An earnest, intelligent Sunday School worker, her influence will always be felt by those who were so fortunate as to have been her pupils. It was a sweet privilege to know her as a friend loyal and true.

She leaves four sisters, a son and a brother, besides many devoted friends, who keenly feel their loss.

She sleeps in the cemetery in Madison county, Miss., with many loved ones, to await the resurrection and the plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Let those who loved her emulate her beautiful example.

ELLEN R. KINCAID.

STATE MISSION WORK AT
STRATHORN.

We had Brother J. P. Harrington with us here, beginning the fourth

NOW READY!

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Trade—Mark

250,000 mark. This is truly a remarkable record, but then, as "The Optimist" (Mr. Leigh Mitchell Hodges) wrote: "POLLYANNA is more than a book, you know. . . . And when after POLLYANNA has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

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THE BAPTIST RECORD,
Jackson, Miss.

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..... POLLYANNA: THE GLAD BOOK, \$1.25.
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I enclose \$.....

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ADDRESS

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI.

Lord's Day in August, but unfortunately he was called away to see his ill father at West Point on Thursday night, but the Lord had used this great but humble servant in stirring men and women.

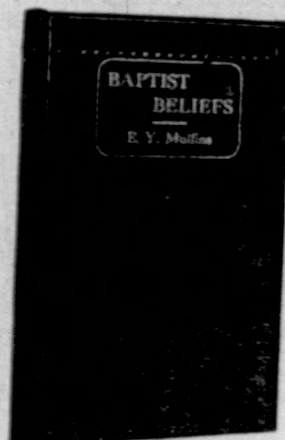
When the religious census was completed, we had 156 unconverted in our vicinity. The pastor having to go to another meeting, Brother Boyd was called to finish the work, which resulted in seven conversions.

I want you all to pray for me in this most needy part of the State mission work. We need a man full time here with nothing else to do.
I held meetings at Salem, seven conversions; Fredonia, two and one by letter, both of which are pastored by Brother Knight as mission points, and my own meeting at Looxahoma, with six, as fruits of labor, for baptism. Pray for State missions.
S. W. ROGERS.



Baptist Beliefs

By President E. Y. Mullins.



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable, concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

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THE SOUTHERN SOCIOLOGICAL CONGRESS TO THE CHURCHES.

(It is the hope of the Sociological Congress that this address may be read from every pulpit and in every Sunday School in America.)

The Southern Sociological Congress, assembled in its fourth annual session at Houston, Texas, made up of delegates from every Southern State, and of guests and workers from many Northern States, and from Canada, Mexico, and Guatemala, begs leave in the sympathy of a common impulse and obligation to send greetings both grateful and hopeful to all the churches.

The members of the Southern Sociological Congress are members of the churches, and it is mainly through the churches that they have received their social impulse and training.

A hundred years before modern fraternal and humanitarian organizations had recognized their obligation to provide against physical ills, the churches had set what is, and will remain, the sublimest of all examples of brotherhood and social service in their missionary undertakings at home and abroad—undertakings in which sanitarium, hospital, orphanage, and other social institutions are and have been an integral element.

Such a mission has the sanction and even the command of both the Old and New Testaments. The protection and recovery of human health filled a large place in the Mosaic legislation, and were a distinguishing phase of the work and teaching of Jesus. To the continuation of His own healing ministry, Jesus committed His disciples and followers; He even announced that the simplest service to the physical needs of others would be accounted as rendered to Him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In the assurance, therefore, of the cordial sympathy of all the churches, the Southern Sociological Congress brings to their consideration the public health campaign upon which, for the year now beginning, its endeavors are to be concentrated. As the task of the churches is larger than any program of social service, so the task of the Congress is larger than that of public health. The Congress will not forget its wider obligations, nor would it have the churches turn aside from theirs; yet it has determined for the time to focalize its energies in an active health crusade. Our purpose is:

1. To fight disease; to reduce the use of the drugs which destroy individual health; and to set up barriers against the plagues which spread through the social body.
2. To create a public conscience in regard to health where it does not exist, and to quicken and enlighten it where it does exist.
3. To rally everywhere moral purpose and intelligence to the support of local and national health agencies.
4. By means of a quick, decisive, and continuous campaign to establish effectively and permanently in the public mind the sanctity and obligation of personal health and, in the social structure, to promote and strengthen efficient agencies for healing and preventing disease.

We believe that the churches will recognize such a campaign as an opportunity and that, in public utterances, in teaching services with constructive programs, and in co-operating with local hygienic surveys, and in direct ministries of healing, they will bring to bear, with especial emphasis during the coming year, their unparalleled influence upon this sphere of human brotherhood, in

which they have already long operated.

—By Special Commission appointed at Houston.

DEAN J. L. KESLER, Ch'm,
DR. PETER GRAY SEARS,
PRES. SAM'L P. BROOKS,
DR. W. D. WEATHERFORD,
DR. W. L. POTEAT,
REV. C. A. WATERFIELD,
MRS. ANNA RUSSELL COLE
DR. SAM'L ZANE BATTEN,
RABBI HENRY BARNSTEIN
MR. J. E. McCULLOUGH.

"As ye go....Heal....Cleanse."
(Jesus).

Selected Books For Christian Workers

THE CONVENTION NORMAL COURSE

1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
8. "New Testament History" (Maclear); 30 cents.

POST GRADUATE COURSE WITH DIPLOMA

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- "The School of the Church" (Frost), \$1.00.
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- "The Making of a Teacher" (Brumbaugh), \$1.00.
- "Secrets of Sunday School Teaching" (Pell), \$1.00.
- "The Monuments and the Old Testament" (Price), \$1.50.

27,000 Diplomas awarded. Descriptive literature free. Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25 cents).

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J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. ALICE BOOTH DRANE.

Mrs. Alice Booth Drane departed this life August 8, 1915, at Winona, Miss.

She became a Christian in early childhood and was baptized by her father, Rev. A. H. Booth. From that time on until her sickness prevented in the last few years of her life, she took an active part in the affairs of the kingdom. Said a preacher's wife: "I love Mrs. Drane. She always took such an active part with our Sunbeams."

For years she was the leader of the W. M. U. of the church at Winona, and nothing was too difficult in accomplishing when the interests of the cause demanded sacrifices and work.

There was established between herself and her father a comradeship which was broken only when the Father called the great preacher home.

She surrounded her home with every Christian influence, and no one entering there had difficulty in knowing that she belonged to the class of "Noble women not a few," whose names are in the Book of Life.

Some four years ago she began to be missed from the church and the meetings of the W. M. U. She bore her sufferings with Christian fortitude until the summons to come home was heard and "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams, she passed away."

"I would not have you to be ignorant, brethren, concerning them which have fallen asleep, that ye sorrow not as others, which have no hope. For if we believe that Jesus died and rose again even so them which sleep in Jesus will God bring with Him."

A. V. ROWE.

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THREE GOOD MEETINGS.

The first was with Brother A. T. Davis at Salem church. We were there a week, and in spite of the fact that it was election week, we had a fine meeting—good attendance and ten added to the church.

The next meeting was at Mesa, with Brother W. A. Moore to help. He did faithful work and the Lord gave us a splendid meeting with six additions to the church.

The next meeting was with Brother J. R. Hitt at Antioch church. The Lord blessed us with a good meeting. The weather was bad, but it did not seem to interfere with the attendance. The congregation was large every day. The Lord gave us seventeen additions to the church.

Mississippi Woman's College

Prospects are fine for opening Sept. 15th

Send in your room fee.

J. L. Johnson, Pres.
Hattiesburg, Miss.

We praise God for His rich blessings.
Fraternally,
J. B. QUIN.

McLAIN.

We have just closed one of the best meetings at this place that it has ever been my privilege to attend. We did not expect to have our revival meeting until the first Sunday in October, but I came to my regular appointment here on Wednesday evening and expected to preach Wednesday and Thursday night and go on the coast to assist in a meeting at Gulfport. But a revival broke out and during the three sermons I preached, seven professed faith in their Lord and Savior Jesus Christ, and the brethren were not willing to stop. Dr. Green who has given up a lucrative dental practice at Richton, and entered the ministry, was here, as he is making his home with his brother, Dr. J. E. Green, of this town, at present. Dr. Green consented to do the preaching and the church lined up with us and God gave us a glorious victory. There were twenty-seven received in all—twenty of whom came in by baptism. Of this number there was one father who is over forty years old, one father and two mothers who are between thirty and forty years old, and all the rest young men and women with the exception of two little girls. The Holy Spirit was felt in power all through the meeting. There were several other professions of faith who expect to unite with other churches. The church as a whole was greatly revived and we have started out to do still greater things for our Master, to whom we give all the glory.

Your brother,
ALEX. A. HUGHES.

GOODWATER MEETING.

My meeting at Goodwater began Saturday before the first Sunday in September and closed the next Friday. I did the preaching until Monday when Rev. W. H. Thompson came in and did the rest of the preaching. He was at his best and preached the gospel with power. It was one of the greatest meetings Goodwater ever had. We got forty-four members—thirty baptized, two restored and five by letter. This gives us a membership of 300. This is my home church, and this meeting is the last one in my own churches. I have baptized in my churches this year 125. To the Lord belongs the glory. Brother Thompson was invited back next year and I will supply the church next year.

D. W. MOULDER.

Blue Mountain College

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One mile from highest known point above sea level in Mississippi. Twenty-four miles from Tennessee line, fifty miles from Alabama line.

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This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

The Baptist Record

Jackson, Miss.

A LITERARY CATECHISM.

Q. How can the church get its doings talked about in the community?

A. One of the best ways by which this can be done is by persistent advertising in sane and striking ways. The church has not yet realized the importance of effective publicity. All this is very helpfully discussed in "Publicity and Progress," by Herbert Heebner Smith. He offers numerous suggestions in harmony with the twentieth century spirit and needs, so that the church can get on the job and attend to its work in a business-like way.

Q. Why is it that boys are so much of a problem?

A. Because they are not understood; because their fathers judge them by adult standards; because the men forget that they were boys once upon a time. Read "Your Boy; His Nature and Nurture," by George A. Dickinson, for a sensible discussion about boydom. Some of the chapter headings are: Play and Progress; Schools and Morals; Diet and Depravity; Courage and Conduct; Money and Morals; Sexual Sense and Sin; and The Church, The Home, The School, and The Boy.

Q. Has Christianity been discredited by recent events?

A. Not in the least. Many have been led to inquire what exactly is Christianity. If they look in the right direction they will find out that the Christianity of the New Testament is quite a different thing to the erratic perversion which has passed for it. "The Sword of the Lord," by Arthur C. Hill, is an impartial discussion of Christian principles and of the Christian spirit. It is also a masterly analysis of the teachings of Jesus concerning the duties and demands of life.

Q. How should we treat the evils of modern civilization?

A. By a firm and determined exposure of the corruptions which are working damage in society. The epistle of James deals with some of the pressing problems of modern civilization. This letter of the New Testament is very ably expounded by Professor A. T. Robertson in his volume, "Practical and Social Aspects of Christianity." The weaknesses and inconsistencies of professing Christians are held up to condemnation and the true way is commended.

Q. What is the status of the North American Indian?

A. After all these years of experimenting, good, bad and indifferent, it is difficult to say if he has yet been adequately understood. We get near the soul of his sphinx-like character in "Tahan," by Joseph K. Griffis. This is a most remarkable autobiography in which the author gives romantic details of life and relates his journey out of savagery into civilization and Christianity. The story is of such absorbing interest that you will not lay the book down until you read the last page.

Q. How did the speakers of old appeal to their audiences?

A. It was by the combined effort of mind, imagination, emotion, conscience and will, which were fused with a striking personality. Illustrations of the wonderful power of inspired speech are given in "The Oratory and Poetry of the Bible," by Professor Ferdinand S. Schenck, in the very interesting form of letters which were supposed to have been written by those who heard these addresses. The various types of Bible poetry are also interpreted in this volume in a way that enables the reader to see the strength and beauty of these poetical writings.

Q. What is the testimony of religious experience?

A. It is a persuasive argument and appeal—encouraging men and women to place their reliance on God and so be helped in the several crises of life. "The Book of Faith in God," by J. T. Faris, consists of numerous illustrations from biography and history of men and women in every walk of life who by faith in the Holy Father were helped from day to day.

Q. Do people read sermons?

A. That depends upon the preacher and on what he says. "The Burthen of the Weeks," by James Black, deals with subjects that are not generally discussed by the average preacher and yet which are appropriate and necessary. Some of his subjects are: Playing on the Low Strings; The Gain of Adventure; Measuring Madness; The Witness of the Enemy. This book will be enjoyed by all who turn to it for inspiration and direction.

Q. What is meant by the phrase, "Know thyself?"

A. Man is a complex character and there are many influences working on his life and going forth from his life. A helpful interpretation of his personality will guide him in the building up of character. This is done in "Christian Psychology," by Professor James Stalker. Everything written by this well-known author shows marks of care and original thought, and this volume is no exception. He writes from the standpoint of a scholar, a pastor and a preacher, and what he says about the emotions, habit, conscience, the will, is full of helpful hints. It is the best book on this subject.

HAD PELLAGRA SEVEN YEARS
THANKS GOD HE'S CURED

Cowards, S. C.—David G. Pate, of this place, writes: "I am glad to say to you, after waiting forty days, that I still feel like I am cured of pellagra. I had this disease for the last seven years. The fourth day after beginning your medicine I went back to work and have been able to do my work ever since. I thank God for your remedy."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms — hands red like sunburn, skin peeling on, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

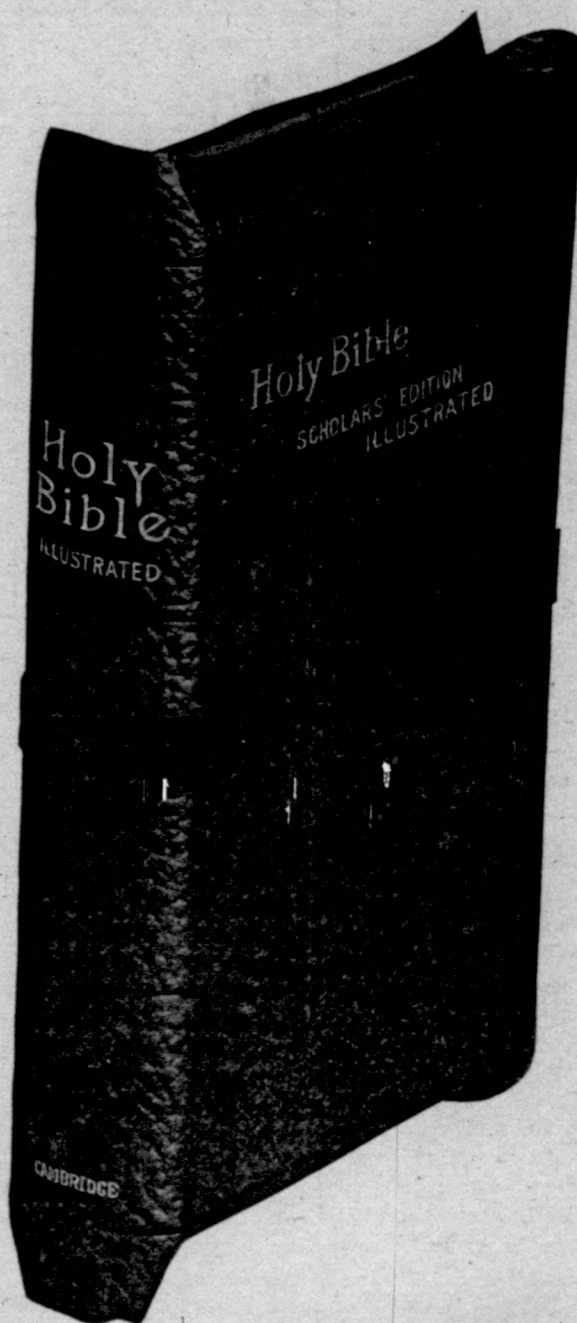
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